

# INTERCATHOLIC LIST

FRIENDSHIP HOUSE  
223 SO. INDIANA AVE.  
CHICAGO 15, ILL.

## WITHOUT INTERRACIAL JUSTICE SOCIAL JUSTICE WILL FAIL

Vol. 10 No. 1

AUGUST, 1950

New York, N. Y. 10 Cents

### SUMMER SCHOOL OF INTERRACIAL LIVING HAS SEPTEMBER COURSE

Friendship House is offering a program designed to help the men and women of the twentieth century in their great task of restoring the world to Christ.

The problem is to restore a true balance and to make men aware of the infinite value of every creature, as well as to give them a concept of their own dignity, purpose and ultimate goal.

Once again this year, as in the past four years, Friendship House will be conducting its School of Interracial Living. This school has as its purpose a total concept of integrated Christian living, so common to the Christians of the early Church, and so foreign to those of our day. The doctrine of the Mystical Body of Christ, and the Liturgical life of the Church, are the two touchstones upon which the school is based. By making the students aware of the great doctrine of unity, and by presenting the Liturgy as a "must" in the Christian life, the true beauty of our heritage is disclosed to us and our personalities develop, as an understanding of "God-centered action" becomes more and more vivid within us. The words of the priest at Holy Mass, "Lift up your hearts"



takes the place of the voice of the world, "Lock up your hearts." If you like the country and also realize your duty to learn the truth, we invite you to our School of Interracial Living.

For further information, contact Muriel Zimmerman, Blessed Martin Farm, R. D. No. 1, Montgomery, New York, or Frank Leahy, 4233 South Indian Avenue, Chicago 15, Illinois.

At Blessed Martin Farm, courses begin September 2.

### Major Changes in Curriculum Slated . For Catholic High Schools in U. S.

Catholic high schools in the United States, for the first time in many years, will face major changes in their curriculum according to Sister Mary Janet, chairman of the secondary school project set up by the Commission on American Citizenship of the Catholic University of America.

"One of our great stresses will be toward the development of social understandings and better relationships with one's fellowmen," she added. "We want the new curriculum to emphasize the importance of getting citizens to be active and the need for integrity of public officials."

"Also many factors have helped break down the home. Two world wars, and the development of technology and science are important factors. The revised curriculum will stress the role of the home in our civilization."

Sister Janet added that the curriculum would also emphasize the belief that "religion is the most important element in man's life." Religion will become the "dominant factor" in the entire program.

"We plan to stress the social aspects of education," she declared. "If the student can develop proper relationships with God, with his neighbors,

with the whole of his environment and with himself, we would have a good social order in which there would be fewer problems. We recognize that we must stress understanding, attitudes and habits. Knowledge alone is not sufficient."

The major emphasis in the revised curriculum will be on the application of religious principles to the social problems of our day, Father William E. McManus, assistant director, National Catholic Welfare Conference, and consultant to the project, explained. More attention will be given to pupils whose education will terminate with the end of their high school course.

"Latin is on its way out," Father McManus said. "Home-making is on its way in."

The methods suggested in the forthcoming curriculum will provide for more group discussion and less straight lecturing, more use of visual aids and less use of textbooks, he added. Religion is to be regarded as a "seven-day-a-week practice instead of a mere Sunday luxury."

"It is significant to note that Catholic schools are prepared to strike out on their own to develop programs of study that are not to be mere imitations of public school programs," said Father McManus.

### PASSAGE OF FEPC BILL BOGS AS POLITICIANS BANDY WORDS

#### This Is the Summer Issue

As you probably know the Catholic Interracialist publishes eleven times each year. This present issue is our combination July-August "summer" issue. We hope you are enjoying the summer and can give us an occasional thought.

THE EDITORIAL STAFF.

#### MABEL KNIGHT WRITES ON EUROPEAN SIGHTS

Miss Mabel Knight, former Director of Friendship House of Harlem, is visiting in Europe after seven years at the helm of F. H. She writes telling of the wonders of the Holy Year pilgrimage.

She wrote in one letter: "I saw Teresa (Teresa Neumann) yesterday afternoon. . . . She had each visitor come in alone. She's especially kind to Amer-

(Continued on page 7)

From an article discussing the type of manuscripts to be submitted to the magazine "America" we quote: "...some prospective contributors are original to the point of excess. They send in what I call "what-we-need" articles. They would radically reorganize the Catholic press (the "Catholic Daily" is a favorite topic), or the Catholic school system, or even the whole American economy. Such suggestions, of course, are usually born of inexperience and are, in any case, impractical. They leave me 'cold'."

Robert C. Hartnett "A chat about contributors," "America," May 27, 1950.

#### You Leave Me "Cold"

That minds are fed on what is read is generally agreed, And what is read should be the stuff for growing of the seed; But "daily news" is secular as you might well suppose, And not as interested in God as chess or women's clothes. And when they write of crime or war or, say, the Belmont race,

It's seldom ever safe to bet they'll show a Catholic taste. Now the answer to this painful situation that we find Would seem to be a daily press that has a Catholic mind. But our Catholic press is weekly yet, and specially devoted To ending slurs against the Church, both modern and outmoded; So the world is standing waiting still for the wisdom that we hold, But if you try to change these things—you leave me "cold."

When the world is going swiftly mad and nothing's quite in place,

No special plan will set it right, just the wisdom of the Faith. Our brightest hope for sanity lies not in nations' rules, But a Christian education within our Catholic schools. It's surely most depressing then to hear the mournful tale Of Catholic schools much employed with imitating Yale Of books that tend to fit us in with our economy, For this is not so very good (refer to stanza 3)

The lead in education isn't really being sought When you're more concerned with bus rides that with what is being taught;

So Harvard, Cal., and company stay leaderless and bold, But if you try to change these things—you leave me "cold."

3.

The highest of earth's creatures, the image of his God, Has switched to button-pusher from tiller of the sod. A million hands are busy at the turning of a screw So we can have the newest make, the latest "super-du." It's punch the clock, and fit the bolt, and walk off with your pay, And in your time of freedom be on your merry way. Still in our daily living there's no place for the faint; It's money talks, and money does, and the devil take the saint. It's neon lights that vivify, as any man can see, Our noted, chromium coated, U.S. economy; And virtue's near the exit where goods are bought and sold, But when you try to change these things — you leave me "cold."

J. G.

When weary majority leader Scott Lucas, in a dogged attempt to make good the civil rights program of his vacationing boss, introduced the FEPC bill before a waspish senate, the cloture vote to set the motion on the floor made FEPC once more a political shibboleth.

So the 81st Congress will come and go, and Negroes still cannot live as befits Americans. They cannot earn a living unless they can get jobs. Whatever their qualifications as regards education, craftsmanship or general competency, they cannot get jobs with the general policy of employers being "We do not hire Negroes."

(FEPC means Fair Employment Practices Commission.)

One statement that can be made without much fear of contradiction is that in all FEPC campaigns, organized business and industrial interests have been the main opposing factors. We have in the opposition the Chambers of Commerce, the real estate boards, and all the various business and employers associations which in almost every case are outspoken opponents. The arguments of the laissez-faire cult are always quite similar. They are the same arguments that have been used since the evolution of our modern industrial age. These arguments are not based on a lack of understanding or a lack of information about the rights of Americans to live the full life, but are based on an ingrained philosophy that sees any type of labor or social legislation as an interference with the rights of management. This policy is not confined to the discrimination against various ethnic groups but is common to any threat regarding the status quo in all areas of employment.

Education alone cannot combat discrimination and prejudice, but should be supported by effective govern-

(Continued on page 8)

### CATHOLIC DAILY TO BEGIN SOON

"The direction in which a (daily) newspaper slants its readers is determined by the basic beliefs of the publisher. In choosing your paper, we think you should consider some important facts—what the newspaper thinks of you, of the world and of God." Such is the statement taken from the pre-publication literature of a new daily newspaper to be published soon from Kansas City, Missouri, called the Sun Herald (formerly the Morning Star).

It will have two editions, (Continued on page 8)



## Platform of the Catholic Interracialist

**WE BELIEVE** that we are our brother's keeper and have a personal responsibility, therefore, before God, for the welfare of that brother in Christ and this embraces all men, irrespective of Race, Nationality or Color . . . for Christ died for ALL mankind.

**WE BELIEVE** in the sublime doctrine of the Mystical Body of Christ—for He is the Mystical Vine and we are the branches. He is the Head and we the members.

**WE BELIEVE** that the fruit of the Incarnation and the Redemption is the Brotherhood of Man under the Fatherhood of God.

**WE BELIEVE** that a lasting social order and peace will be achieved only by a Christian Social Order based on Christian Social Justice which includes Interracial Justice.

Editor, August, 1950.

### NOTES FOR AN EDITORIAL

(To the Class of June 1950)

You are going out into a world which consecrates injustice in an indifferent silence.

\* \* \*

You are being born into an age that offers you few reasons for living because it offers you no reason for dying.

\* \* \*

How can any modern ideal demand martyrdom—this baptism of blood? How can a civilization which only gives man a material well-being demand his life in exchange for this well-being?

\* \* \*

If the world is to regain its lost state of balance it must be rebuilt on its true natural and supernatural foundations.

\* \* \*

You risk losing yourselves in solitude and hate. If you can look at yourselves in the mirror without being ashamed then you must act.

\* \* \*

We have come very close to the evening of civilization. Men no longer discuss the problem of their destiny or why they exist, but how they are going to exist and even if they will survive at all. What is going to come out of it?

\* \* \*

They who remain attached to God will be the strongest.

It is reported semi-officially that Vatican sources expect to announce that Pius X, who died in 1914, will be beatified early next year, according to an announcement made in "L'Osservatore Romano." Pius X ruled the Roman Catholic Church for eleven years before World War I and was noted as an outstanding Reformer. Vatican investigators have been checking the life of Pius X and have been impressed particularly with his humility and poverty. He lived and died a poor man giving away virtually everything he received. Seventy nine of the 260 Popes have been declared saints.

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120

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## CATHOLIC INTRACIALIST

Formerly Harlem Friendship House News

24 WEST 135TH STREET

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### It Happens in Milwaukee One Subscriber Writes

"Frank and Ruth Berns, Milwaukee, Wisconsin, parents of six children, have time to assiduously obey the Second Commandment — Love thy neighbor as thyself. The Berns do not belong to the study club elite who yackity yak about how terribly abused are God's poor, hand then let the other guy bring them bread!

Mr. Berns has worked out a route of needy families (large families — some having as many as eleven children) equally divided whites and Negroes. He picks up day old bread at a wholesale bakery, and delivers it gratis twice a week to these families! But Frank does more than bring bread to these chosen ones of God — he brings Christ! Frank is kindly and sympathetic. This is extra curricular for Mr. Berns, and remember he is the father of six children for whom he has to be in deed and in truth the breadwinner!!!

Not so long ago Mr. Berns made arrangements with the manager of the Riverside Theater (showing vaudeville) to permit him to admit free a group of these poor children. It was a mixed group and sat as such — not segregated. Frank saw that his three girls were very much a part of the theater party. Incidentally the dog act delighted the kiddies!

Some weeks past, Ruth Berns asked Frank to bring out to their home for the week-end a Negro girl aged ten. It was the little girl's birthday. Mrs. Berns, heavy with children (her last baby baptised Palm Sunday) put the negro child into her bath tub, combed her hair, prettied her up, and baked her a birthday cake. It was not all a bed of roses—the Negro girl was not as well behaved as the Berns' children. The girl slept in the bunk bedroom with the Berns' girls.

The trouble with the Catholic laity sitting about a round table is the fact that you cannot corner them for action! It makes me tired to see this lethargy. God multiply the Berns."

"Enclosed is an article which you may want to run in one of your early issues. The only stipulation I make is that there be no deletions, please."

Milwaukee.  
Warren J. Largay

### Editor Pulls Boner

Some months ago we published a picture of the statue, Head of Christ Speaking, by Richmond Barthe. At that time we failed to acknowledge the photographer. Thanks to John Illo who was attending Fordham at the time.

### Effort to End Indian Stereotype

The Association on American Indian Affairs, Inc., has begun a national effort to counteract the Indian stereotype. As a first step, the association formed a National Film Committee to help correct motion picture treatment of the American Indians.



V. S.

### In the Beginning

*In the beginning, in the first beginning  
before a mind was made  
made to know lines, split instant from instant,  
calling past and future different,  
knowing the present sliding like syllables  
linked and yet whole, pronuncible,  
evocative, demanding, hiding, half-revealing  
in that immeasurable, He is.  
Is? Tell me what this word  
s'im sting and portent  
darker than cancer, stronger than the sun?  
Is? You give me moonlight?  
Symphony? The sculptured Spring?  
The woman given to God because she was not mine,  
not mine to take? Poems you give me?  
Ah wealth, ah skinny symbols!*

*Give me, my brothers,  
the God that is in you,  
He who laughs behind your tears  
knowing them transient,  
give me your tears because they are His;  
give me the heart ache you have  
because it is His;  
give me yourself because you are of Him;  
give me Him in your eternal eyes  
because I am and you are and He is  
now and forever.*

GEORGE A. McCauliff.

### YOU HAVE A QUESTION

What do you want to know about the race question? Considering the numerous questions that we at Friendship House are constantly asked by visitors concerning the lay apostolate, the Negro, the housing situation, the work of Friendship House, the question of interracial marriage, etc., the editors of the Catholic Interracialist feel that many of you have questions in your minds about many things our newspaper discusses. To give you an opportunity to have these questions answered and perhaps your particular problems solved, we propose to conduct in these pages each month a question column in which we will answer questions sent to us. Space will be limited, but we will reply to all questions of general interest. Any inquiries which the lack of space prevents publishing we will endeavor to answer by personal letter. Questions should be addressed to: The Question Box.

c/o The Catholic Interracialist  
34 West 135th Street  
New York 30, New York

Enclose your name and address if you wish a personal reply.

## CATHOLIC ACTION

The Vatican has announced that five African hierarchies—the first in 1,400 years—will be set up soon in West and East Nigeria, the Cameroons, Togoland, the Gold Coast and Sierra Leone.

\* \* \*

The ordination of Father James Moseley, of Gary, Indiana, brings to 32 the total of Negro priests in the United States. He will labor in the archdiocese of Portland, Oregon, under Archbishop Edward D. Howard.

\* \* \*

Father Louis J. Twomey, S.J., member of the faculty of a university in the deep south, Loyola University, New Orleans, Louisiana, will visit five large metropolitan centers during the summer to talk on "A Christian Approach to Race Relations."

\* \* \*

The Catholic Brothers, who staff the St. Francis Vocational School at Adington, Penn., "have the heart and soul to teach the brotherhood of man."

This is the opinion of columnist E. Washington Rhodes, writing in the Tribune, Negro weekly published in Philadelphia, Penn. "These devout souls accept all who will come," according to Mr. Rhodes. "Color of skin is no barrier. . . ."

\* \* \*

South Carolina's first Negro priest, Father Leonard Aloysius Cunningham, C.S.Sp., offered his first Solemn Mass in the Cathedral of St. John the Baptist, Charleston. Bishop John J. Russell of Charleston presided and gave the sermon.

\* \* \*

Miss Cecilia Christopher, of Baton Rouge, La., was one of 1,500 graduates from Catholic University, Washington, D.C. She was the first Negro registered nurse to reside at Washington's Providence Hospital, a Catholic institution.

\* \* \*

Running a platform of eight national and international issues, Peter Randolph, 18-year-old student of DePorres high school, was elected mayor of Operation Youth, a citizenship training institute at Xavier University, Cincinnati, Ohio. The campaign and election were the final activities of an event-filled week for the 134 delegates, who came from six states.

\* \* \*

John Gavin Nolan, editor of Religious News, discussed the Negro and God in a special broadcast recently over Radio Station WXKW, Albany, N.Y.

\* \* \*

"Failure to solve the problems of race relations in the United States will imperil what we proudly call our Christian Democracy." This is the warning sounded by Father Louis J. Twomey, S.J., at the Summer School of Catholic Action, St. Louis University, St. Louis, Missouri.

\* \* \*

A Catholic nun, Sister Mary of the Sacred Heart, received the Master of Arts degree from St. John's University, Brooklyn, at graduation exercises recently. She is principal of St. Aloysius School, Harlem, and a member of the Franciscan Handmaids of Mary, only community of Negro Catholic nuns in the five boroughs of New York.

\* \* \*

Four mission churches, two schools, and a maternity hospital have been established for the Negroes of Northwest Florida in the past 12 years by four priests of the Diocese of Mobile, Ala., and 10 Sisters of St. Francis from Glen Riddle, Pa., known as the Maryall Negro Missions.

\* \* \*

The Knights of Saint Peter Claver have set August 9, as the date of their national convention. The group will meet in Mobile, Alabama.

\* \* \*

Dr. Francis Hammond, Negro, head of the Department of Philosophy, Seton Hall College, has been named a member of the Board of the National Conference of Christians and Jews on the organization's National Committee of Educational Organizations.

\* \* \*

"It is time for American motion pictures in which Negro characters are fully and honestly expressed; in which, without patronage or apology, they are seen only in the true light, as American people," said William H. Mooring, British-born Hollywood critic in his column published in Catholic newspapers coast-to-coast.

P. O.C.

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### 'Angelitos Negros' Little Black Angels

Down Mexico way, and throughout Latin America there is a new popular song, "Angelitos Negros" (Little Black Angels) which asks questions, "Painter why do you always paint angels white? Why don't you sometimes paint little angels black?"

Published first by Andres Eloy Blanco, a well known Venezuelan poet, it was discovered by Manuel Maciste, Mexican-born singer and composer who set the words to music. Besides Mexico, the song has been especially successful in the countries of Venezuela, Peru, Puerto Rico and Cuba where racial problems exist. Singer Josephine Baker, laments it in Paris, France, to the accompaniment of fifty violins.

The song has become an inspiration for other works of art. A French painter recently included back angels in a group of angels in a mural. In Mexico, many tombstone sculptors have carved little black angels on their monuments. In Brazil, it is reported that a new Catholic church has authorized the inclusion of Negro angels in its murals.

Recently, scoring high in the box offices, has been the movie adaptation of the song, in which the title wasn't changed. Angelitos Negros has been a hit in Mexican and Latin American countries as well as the Spanish speaking portions of the United States.

### FATHER LA FARGE WRITES NEW BOOK, "NO POSTPONEMENT"

As a nation, we should repudiate once and for all the idea of white racial superiority or white supremacy as a principle of social or political policy, Father John LaFarge, S.J., declares in a new book, "No Postponement."

The book, which was published here by Longmans, Green and Co., discusses U. S. moral leadership and the problem of racial minorities. Father LaFarge, associate editor of America, has long been active in interracial work and is at present chaplain of the Catholic Interracial Council of New York City.

Citing his anxiety that "a false concept of the United States as a purely materialistic country" is being spread abroad, Father LaFarge lists repudiation of the idea of white racial superiority as the first step in vindicating U. S. moral integrity before the world.

"For Catholics, of course, both in our daily life or in our institutions, any policy is intolerable that divides the members of Christ's Mystical Body through discrimination or segregative practices," Father LaFarge points out.

The Jesuit interracial leader is convinced that voluntary effort to secure civil rights for U. S. citizens "must fail if its objectives unless it is supported by appropriate legislation." However, he warns that no "simple, facile formula" will eradicate prejudice.

"We must be willing to work personally at the job, to abide the standards we set for others, and to make our personal opinions felt in ways chosen for their effectiveness and not for our comfort and convenience," he stressed.

## Our Bookshelf

### Scottsboro Boy

Haywood Patterson and Earl Conrad

"Scottsboro Boy" is the story of Haywood Patterson, one of the nine Negro boys made famous by the Scottsboro case of 1931. Mr. Patterson who has escaped from Alabama prison, told his story to Earl Conrad, a New York editor and this book is the result.

On March 25th, 1931 nine unemployed Negro boys were stealing a ride on a southern train. Some white hobos stoned them. The Negro youths fought back and knocked the white boys off the train. The white boys reported that the Negroes had raped two white girl hobos who were on the train. The Negroes were arrested and thus began the Scottsboro case, thus called because the boys were imprisoned and put on "trial" at Scottsboro, Alabama.

Haywood Patterson starts his story by describing the fight on the train, the arrest, and the unfair "trial" which ended in the death sentence. Then he describes his two year imprisonment in the death row at Kilby prison, Alabama.

In March of 1933 the second trial was held in Decatur, Alabama. This time the boys had a lawyer, and help from the outside. The International Labor Defense took an interest in the case and Samuel Liebowitz came from New York to defend the accused boys.

Judge Horton who presided at the second trial sentenced Patterson to death. Then he changed his mind about the case. He declared it was wrong to find Patterson guilty and he could not accept the testimony of the women because of their questionable character. He asked for another trial.

The third trial was presided over by Judge W. W. Callahan, a very biased man who would not give the defense lawyer a chance to present his case. Callahan pardoned four of the boys, sentenced five to jail. Patterson was sentenced to spend 75 years in prison and Liebowitz called that a break.

From 1937 to 1943 Patterson was at Atmore State Prison Farm in Alabama. This place is called "Murderer's Home." Patterson was not a criminal when he entered Atmore. He was forced to commit criminal acts there in order to survive. Insane men were placed with the same, murderers carried weapons, abnormal sexual practices were ENCOURAGED by the guards. The food was so bad that when the men refused eat it and threw it to the pigs, the pigs did not eat it.

The men were worked to exhaustion in the fields. Sickness was no excuse from work. The one doctor for the entire prison sent Patterson to work with an abscessed leg. Knifings and killings were routine among the prisoners. The guards were pleased to see a Negro kill another Negro.

In order to defend himself from the guards and other

prisoners, Patterson carried a knife. The continual struggle to survive, the depraved "sex life," the exploitation and rotten food degraded him.

Patterson's attempt to escape Atmore failed. He decided he would rather die than stay there, so he made trouble for the guard, hoping they would shoot him. Instead the warden transferred him to Kilby prison. He escaped there in July 1948 and came North.

As I read this harrowing story of seventeen years in prison, I was appalled to think what man can do to fellow man. Slavery still exists in the Southern U.S.A. to-day.

The new "master" is the State. The prisons farms are Big Business for the State of Alabama. The state arrests "vagrants" (men who are out of a job and broke) during the harvest time and sends them to farms. The convicts are worked from dawn to dusk and if they don't work hard enough they are whipped. The convicts never taste the food they raise, it is sold and taken away by trucks. How much of this money goes into running the prison???

### SIMPLE SPEAKS HIS MIND

Langston Hughes. Simon & Schuster. \$1.00.

"Simple Speaks His Mind" began as a series in the Chicago Defender, a weekly newspaper that has a wide circulation among the ordinary "man in the street" type of reader.

Because it was written for that group of average non-literary Negro readers, it is extraordinarily revealing in its half-humorous, half serious attitude towards the daily life and problems of the average Negro.

Simple who is a member of the working classes makes many penetrating remarks in the course of his dialogues with his literary friend who is observing life for literary purposes. Simple loves to talk about everything from religion to his troubles with his landlady, usually in terms of race. Many of the articles are very funny, some bitter, but all give you a feeling of what it must feel like to be a Negro in this Land of Democracy generally, and Harlem in particular.

When his literary friend argues with him in terms of theory, Simple's retorts compounded with the wisdom of experience, and born of a constant struggle to assert his dignity and rights as an individual, leave you with the feeling that humor is the only leaven that can keep the oppressed from despair.

Since the articles originally appeared one by one in the Defender, there was probably no sense of monotony, but collected in one volume, and read straight through, there is a tendency to sameness, inherent in any collection of columns, so that it would be better to read a little at a time, for there is much to ponder and think about in this collection.

HELEN DOLAN

## SOUTH PACIFIC NATIVE CLERGY GROWING

A new major seminary is to be established at Bougainville in the Solomons. Ten seminarians, from the Solomons and New Guinea, will be the first to attend. The first two Solomon Islanders expect ordination in 1953. The importance of this fact is evident when it is recalled that the Church is not considered fully established in a country until it has a complete body of native clergy.

Since the founding of the first seminary in 1874, two generations of native priests have labored in the South Seas. Most of these have been Polynesians, from Hawaii, Tahiti and Samoa, and include the only Maori New Zealander ordained (1944). But the Melanesians are stepping forward too. The first, from the Fijis, took Holy Orders in 1939. The said sacrament was bestowed on the first New Caledonian in 1946. The Bouganville seminary represents further progress among the Melanesians.

## DEVIL'S ADVOCATE AT WORK ON CALIFORNIA FRANCISCAN

Out in Santa Barbara, California, work will be resumed this month on one of the most unusual and complicated legal processes in the world. It concerns the case of a man who is being tried for leading a holy life and working miracles. But the defendant won't be there to testify for himself because he died more than 160 years ago!

The Cause for the canonization of Padre Junipero Serra, the Franciscan priest who founded the missions of California, progressed another step with the return of Rev. Eric O'Brien, O.F.M., to his headquarters at the Old Mission in Santa Barbara.

Padre Serra, who is being considered by the Catholic Church for the honors of sainthood, died in 1784 at the age of 70, leaving behind him an enduring reputation for sanctity and heroic courage. The interest in his temporal and spiritual achievements by many non-Catholic as well as Catholic people, led the present-day members of the Franciscan Order to make a thorough investigation of Padre Serra's life, using the stringent standards by which the Church measures a candidate's worthiness for such a high honor.

Appointed Vice Postulator for the Cause in 1941, Father O'Brien and his associates did extensive research for seven years, gathering every possible bit of written and spoken evidence regarding Padre Serra's life and reputation in Spain, Mexico and the United States. In December, 1948, his cause prepared, Father O'Brien presented his brief to an ecclesiastical court of three judges and a "district attorney," known technically as the "Promoter of the Faith." The evidence included more than 7,000 letters and documents including those written by Padre Serra himself. The judges also received a list of witnesses who could testify to the oral traditions handed down through generations of early California families. One of the major pieces of evidence was the vice postulator's carefully worked out "articuli" — the answers to some 200 questions concerning Padre Serra's practice of faith, hope, charity, prudence, justice, moderation, fortitude and other virtues.

It may be many years before the final outcome is known. However, Fr. O'Brien says, "Many thousands of people in the United States, Mexico and Spain felt a personal interest in this cause since

they live in the very places which Padre Serra founded or helped to develop. This international character of the cause makes it more difficult to present, as the Sacred Congregation of Rites requires a three-dimensional view of the man and his times. This requires a great deal of detailed discussion. Moreover, Padre Serra's zealous character occasionally encountered opposition from the political and military men. We must present both sides of all such arguments as well as the decisions in favor of Padre Serra, which he won from the viceroy."

Extreme caution is exercised in considering the merits of each candidate because one of the main reasons for conferring the honors of sainthood upon a person is to present him to the entire world as a model of Christian living, to show how he overcame his natural faults and handicaps. In order to encourage others to strive for a holier and happier life, it must be proved that during the last year of a candidate's life, his intentions and actions were completely conformed to the Will of God.

There are two preliminary titles that Padre Serra must earn before he will even be considered eligible for the final accolade of being called "St. Junipero Serra." The first is that of "Venerable" and it is only after that has been awarded to him that miracles are required for advancement. If four scientifically-proved miracles are attributed to Padre Serra's intercession with God, he may earn the title of "Blessed." This is known as beatification. After that, before he can be canonized, he must obtain two more miracles.

Other causes of potential saints who worked in the United States are in different stages of progress. Already beatified is Blessed Rose Philippine Duchesne, missionary among the Indians of Missouri. Two who have been declared "Venerable" are John N. Neumann, C. S. R., fourth Bishop of Philadelphia, and Kateri Tekakwitha, the young Indian girl of New York. Still in the early stage is the cause of Mother Elizabeth Seton of Emmitsburg, Maryland, one of the pioneers in Catholic parochial school education.

## Chicago Reporter

July in F. H. Chicago might seem nothing short of sheer idiocy to the would-be materialist. At an average, we don't "add up" to the man who doesn't know there is a God, or if he does, doesn't think there is anything to be done about it. In mid-summer, we probably make less sense.

Take the workers at Friendship House, for example. This summer we have not only our regular crew, God love them, but a wonderful group of young people from all over the United States, who have given up vacations, jobs with pay, and more often than not the country, to work hard without salary in Chicago's South Side.

Joan Johnson of St. Teresa's College, Winona, Minnesota, who really hails from Watertown, South Dakota, is with us, as is Mary St. Onge of Glenwood, Minnesota, and the College of St. Benedict, and Mary Bussard of St. Catherine's, St. Paul. Angela Donati of Webster College, Webster Grove, Missouri, has been here, while Peggy Fitten of the DePorres Club, Kansas City, and Peggy Gerth of Racine, Wisconsin, are due to arrive soon. Tom Wenig, our one native Chicagoan, is working full time in the Kids' Center, and Mary Loughlin of Penasco, New Mexico, will join us the first of August. We had a contingent of six seminarians from St. Bede's in Peru, Illinois, for Orientation Week, the last days of June. Others, who have not yet completed their plans, are sure to arrive before the month is over.

All come to take part, as the Baroness (Catherine de Hueck) would say, in a glorious adventure with God. They come because they want to give themselves to the work of restoring Christ to interracial relations, in whatever small or large way that they can.

They will spend a summer, working and praying together, trying to begin that reform of society, we all recognize as so necessary, with a reform of themselves.

It is hot with deadening regularity. Daily tasks show little actual achievement. The tensions of humid, overcrowded tenements all around, with the sufferings of thousands existing within them, weigh in upon us all. There is the frustration of blocks and blocks of congestion, with all their attendant evils, accentuated by the chances for better housing, which have recently been delayed by our City Council. There is the sadness of seeing poorly-clad, underfed children playing on sizzling streets, which never fully cool because the concrete walls of buildings won't let them.

Constant apprehension is here, on beaches and in areas surrounding the "so-called" ghetto, where the "white circle" mentality is tightening its hold. One knows that the hate mongers are fanning a flame which could explode into a race riot. Human hopes falter at the problems of people around, especially when tiredness at so many of them enters in. With so many odds, and so small a group, the easiest thing to do about them would be to run away and forget. Without God, that would probably seem like the sensible thing.

But there is a God, and there is the daily sung Mass at St. Elizabeth's. This is the tremendous action of every day, the one perfect part of it, and the giver of meaning to the whole day. The "Ite Missa Est," go, live your mission, as

it has been interpreted to us, may be followed by an endless round of kids, questions, dirt, dishes and duties, but the note of the day has been set. It is renewed with the morning prime and evening compline, and refreshed by the realization that each person with whom we deal is another Christ — by the knowledge that the Christ we receive in the morning may be brought more fully to others, who perhaps without us, have little chance to know him.

Then too, there is the congeniality of a group striving to love God and his creatures which can overcome a lot of burning headaches. All these things are not tangible nor are they seen, except with eyes of faith. But there, as in so many things of our work, we take heart at the words of St. Paul, "Let us look therefore, not at what is seen, but at what is not seen, for the things which are seen are temporal, but the things which are not seen are eternal."

Betty Schneider.

## Chicago Volunteers Anticipate Retreat

Volunteers are looking forward to the annual Retreat at Childderley, 30 miles from Chicago where the Summer School was held. The Retreat will be Sept. 1, 2 and 3. We feel especially fortunate to have Father Martin Carrabine, S.J., as Retreat Master. Father Carrabine, who has been a very good friend of FH for many years, will be coming to us after a summer in Rome. We hope to hear much of the Holy Year observances, as well as the fine spiritual talks Father Carrabine will give us.

We are all always seeking a better and fuller understanding of the apostolate . . . the need for personal reform and for social reform. As Frank Sheed says, "The function of the intellect in religion is to explore Reality and make its home in it." Friendship House volunteers in Chicago are working on this matter of understanding. Every week small groups of volunteers meet in one another's homes for discussions. Cliff Thomas, Joan Kawaguchi, Phyllis Miller and Mary Dolan have led discussions on: "Is Anything Wrong in our Society?"; Work; the weapons of the spirit: Poverty, Chastity, Obedience.

During the last week of June Volunteers also attended evening sessions of Orientation Week. This week is a series of lecture and discussions planned for Visiting Volunteers and covers the highlights of FH work and its part in the larger picture of the apostolate.

June also brought a Day of Recollection for the Volunteers on Third Sunday. Father Wm. Clarke of Our Lady Help of Christians parish in Chicago gave the talks.

## KIDS HAVE PROGRAM AT CHICAGO HOUSE

"Miss Shirley, I just can't wait until the Vacation School starts."

The enthusiasm with which Jennie greeted me made me know just how eagerly she awaited July 5—the opening day of our CYO—Friendship House summer program, Chicago, Illinois. I would like to tell you a few of the reasons why Jennie and all the other children in our neighborhood look forward to our Vacation School.

During the school year, as you probably know, we have an after-school program Monday through Friday. The Vacation School is a more intensive program. For six weeks during the summer, the children come to us both mornings and afternoons.

We are fortunate this summer to have with us Sister Euberta and Sister Melita, of the School Sisters of St. Francis, sent to us through the Catholic Youth Organization. With the help of visiting volunteers and staff workers, they teach the children catechism, crafts, songs and participate with them in organized games. There is also a good portion of just plain fun and get acquaintedness thrown in. The highlight of the morning is usually walking the Sisters home to Holy Angels School which is about ten blocks from here.

You'd almost have to be on hand to see the million and one things that go on in the afternoon. Folk dancing, dramatics, sewing, and more crafts and songs make up the programs held at the house, three afternoons a week. The other afternoons are spent in a more carefree manner at a nearby park, where both the kids and the counselors have a equal amount of fun playing baseball, swimming and other active games.

Naturally we try to do the best we can with every game, every craft and of course every child. We realize however, that it is not the pure efficiency of a well organized program that is basic, but rather the love we give each child. We prayerfully hope that the Vacation School at F. H. can give to each a little help towards living a better, fuller life.

## Communist Unseated In Union Election

Peter Ottley was elected secretary-treasurer of Local 144 of the Hotel Trades Council in an election that ousted the alleged Communist John Steuben and his ticket. Local 144 has some 6,000 members who are doormen, bellmen, elevator operators and baggage men in some 200 New York hotels.

Ottley was quoted as saying, "Two years ago Steuben told me that white workers would never vote for a Negro. Not only have the members done that, they've done far more. In electing me, a Negro, to this important position in a predominantly non-Negro organization, they have shown the falsity of the Communists' claim that they are the sole fighters against discrimination. Instead of allowing discrimination to be used as a political tool they have made equality a living reality."

## Washington Reporter

Its summertime at St. Peter Claver Center, and as we swelter in Washington's sub-tropical temperature we begin to take a personal interest in our city's most pressing Inter-racial question. Will its six Interior swimming pools be open to all, Negroes and whites, on a non-segregated basis?

It looks like they will. Already three of the pools are open and running peacefully. And actual integration is taking place, with both Whites and Negroes swimming in the same water at the same time, at two of the pools. Banneker pool, in a predominantly Negro section of town, did not report any whites swimming there on the opening day.

June 14 the remaining three pools will open. St. Peter Claver Center is getting up a small Interracial swimming party to go to the Anacostia pool. In a section of town where both whites and Negroes would normally use the pool, it was, last year, the scene of a minor skirmish which closed the pool for summer.

We've been told many native Washingtonians feel that to swim in the same water with the Negro is almost as bad as marrying one. These people, would rather see Integration start in some phase of living not so "personal" as the water we swim in. But in spite of all the controversy Ed Kelly of the Interior department is going full speed ahead with his plans to integrate the pools this summer. It's a historical event for Washington, and we want to be eye-witnesses.

We felt the opening of the new Plaza theater on a non-segregated basis was also a step ahead. When we initiated it we went to see if Negroes were taking advantage of the open policy as well as to see the show. They were, even to the point of enjoying free coffee in the lounge downstairs. We didn't catch them drinking coffee out of their saucers, or perpetrating any other antisocial act.

Here it is the 10th of June, and we are still at 1513 U Street. We had hoped to be moved into new quarters in South West by now but instead we are still scouring the city for a suitable place. At least we are getting a block-by-block acquaintance with Washington. Our house-hunting is giving us an insight into the peculiar arrangement of this city which makes it possible for the casual observer to pass through town and never realize that Washington too has its Ghettos. That they do not take on all of the physical characteristics of the more outstanding Negro slums in New York and Chicago, doesn't change their intrinsic character.

In early June Mary Houston escaped for a week off from the cares of a director and journeyed to the Great Midwest. She was present at the Ordination and First Mass of two of our favorite Sulpician Seminarians who have spent so many free days scrubbing our kitchen floor. Besides Mary's daily post cards of monstrous fish, we were thrilled to get a telegram one morning signed, "Father" Sheehy, from our beloved former Theology teacher, Rev. Mr. John Sheehy.

We recalled the day a week or so earlier when we all sat down together at the end of Theology class, the last for the year, and gave the Lay Apostolate a going over. "Father" John pointed out how it is necessary for F. H. people to be even better contemplatives

than the Thomas Mertons of our age. For we must do our work in the world as a result, an overflowing, of our contemplation. The trappist pours his merits back into the Mystical body. We on the other hand, must pour it into the world . . . into the rattle of the streetcars on U Street . . . the babble of many people with as many problems. Our work will succeed, he told us, to the extent that we learn how to be good contemplatives.

He told us too how the seminarians he knows now are "growing up" with those in the Lay Apostolate . . . That as yet, instead of the priests teaching the work of the Lay Apostolate to the Lay Apostle, the Lay Apostle is teaching it to the priests. He said this in explaining how his year of teaching us had taught him something too.

Holy Year Pilgrims are returning to tell all of us who must stay put what it is like to walk in the great churches and in the midst of the crowds who flock to see our Holy Father. John Hodgson, the only American Servite at Fatima, restated the message of Our Lady of Fatima to our open forum.

Pat McGerr told us about the Eternal City. A writer of mystery novels, Pat McGerr leaves her typewriter long enough every week to come down to the Center and do such mundane tasks as type file cards and press releases. She recently won the Catholic Press Association Short Story Award with a story based on the consequences of racial conflict.

BETTY DELANEY

### Archbishop Appointed To Study Migratory Labor by Pres. Truman

Most Rev. Robert E. Lucey, D.D., Catholic Archbishop of San Antonio, was made one of a five-man commission named by President Truman to study migratory labor in this country, particularly including Mexican migrants and the illegal entry of many of these workers.

Archbishop Lucey has for many years been active in the difficult problem of Mexican workers in the United States. The other members of the commission are Paul Miller, chief of the University of Minnesota extension service; William Leiserson, former chairman of the National Mediation board; and Peter H. Odegard, professor of political science at the University of California.

A native of California, where the Mexican labor problem is difficult, Archbishop Lucey made his studies in California institutions and in the North American college in Rome. He has been particularly active in social action and the field of labor relations. He has been an outspoken critic of racial discrimination.

Having obtained the number from her Colored friend, the staff worker called and was told flatly that only Colored could apply. Still, she wanted

### Washington Party

Mrs. Senetta B. Anderson, Volunteer worker at the Washington, D. C., house invites all who can come to her birthday party, to be held at St. Peter Claver Center, 1513 "You" Street N. W., on Thursday evening August 10, 1950. The editorial staff wishes Mrs. Anderson a happy birthday and a successful party.

### APARTMENT HOUSES 'CHANGE OVER' IN OUR NATION'S CAPITOL

"Wakefield Hall to be rented to Colored" were the headlines here some time ago on a story that explained how an apartment building just up the street from Washington's Friendship House is to be "changed over" from white to Colored.

Armed with applications of two parties who wanted to rent apartments in the Wakefield, one of our staff workers set out to determine just how an apartment "changes over." One of the parties was white, the other colored.

The first step was to walk over to the Wakefield and have a look around. The white receptionist replied to the staff worker's inquiries thus: "You're in the SOUTH now, Honey, and we don't live with the Negroes here. Down here we're segregated and we like to keep it that way."

Next some tenants of the Wakefield, friends of the Center, were interviewed. Many had lived in the Wakefield for 25 or 30 years. This was the story: The former owner had demanded more rent. The tenants got together and appealed to the Rent Control Office. The answer was that the rents could not be raised unless the owner put in substantial alterations and improvements.

The owner sold. The new owner decided to make the substantial alterations, in order to legally evict the white tenants and raise the rents. To make the remodelling pay, where there had been 80 dwelling units, there now would be 103.

Every last one of the white tenants were evicted, and in a high-handed manner that is almost certain to leave them cursing the "Negroes who are pushing them out of their homes."

The new tenants, Negro families, will have to pay more for less space. Naturally, they will be so happy to have a decent place to live they will consider it worth the price.

Just to make sure the "change over" was deliberate and intentional, the staff worker called the owner's lawyer several times, asking if a white person could apply for an apartment. Each time she was cleverly put off. She then suggested to the Negro party interested that this party call him herself. She was immediately given the address and number of the real estate company which was taking applications.

Having obtained the number from her Colored friend, the staff worker called and was told flatly that only Colored could apply. Still, she wanted

## "...I Will Draw All Things To Myself..."

In one of the first pages of the Catechism there is a simple statement that most Catholics have to memorize at one time or another. It bears repeating:

"God made me to know Him, to love Him, and to serve Him in this world, and to be happy with Him forever in heaven."

For many people it is only long after this statement has been formally memorized and forgotten that some real understanding is reached concerning the truth it contains. For all too many people its contents seem to remain forever a blur. Yet it says much and implies much about the nature and end of man.

To know Him and to love Him. . . Man is created by God with an intellect to know Truth and a will to love the Good—to know and to love God, Who is all Truth and all Goodness. Ultimately we do this in the fullest and find happiness when we are united with God in heaven.

But there is something more: we must serve Him in this world. Here is the difficulty. It isn't easy to serve. Within each of us is an echo of the first sin ever committed by a man—a sin of pride, to "be as gods, knowing good and evil." Beyond that, there seems also to be something of the first sin ever committed by a creature—Lucifer's cry, "I will not serve!" Here, then, is the cause of struggle; man possesses a darkened intellect and a weakened will, both of which tend to gravitate earthward and seek the cause of happiness in himself and in the earth on which—he tends to forget—he is only a temporary visitor.

The Saints have always felt this struggle. They have felt acutely the temptation to succumb to their environment rather than continue to seek the God beyond it. They felt the weariness and tendency even to boredom in seeking the good and in doing God's work. But they continued to struggle, and God helped them in their struggle and raised them to Himself.

What of the world today?

There are certainly many evidences of unrest. There is unrest in society and psychological unrest in individual souls. But the terrible thing seems to be that most men do not—cannot or will not—recognize the real cause of the trouble. The cause is that they are not Saints and, worse, because even more pertinent, are not even trying to become saints. In books on the spiritual life, a desire for perfections is mentioned as a necessity for starting out on the road toward it. Yet many men do not seem to have this desire.

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The reasons for this are many. One of the most apparent is that men have—consciously or unconsciously—so secularized themselves that their present way of living seems to them to be the best that they can achieve; anything above seems either undesirable and foolish or unattainable. A poll conducted by the Ladies' Home Journal two years ago showed an alarming national schizophrenia—that eight persons out of ten think that most of America's problems would be solved by absolute adherence to Christ's law of love, and that eight out of ten think that they themselves obey that law and that some one else is at fault.

These results, if they can be regarded as an indication of the true condition, are alarming in some ways but carry some hope in others. There seems to be a tremendous ignorance of the most elementary spiritual considerations in modern society. This in itself is dangerous, but on the other hand it seems possible that the disorders of society have been caused to a large extent through ignorance and unconscious wrongdoing, and not directly through the guilt of sin. If this is so, there may be more cause for hope than would first appear.

It is not for the ordinary person to try to separate the guilt from the ignorance in others, to set himself up, as it were, as a judge of good and evil. Men will be judged on the extent to which they have obeyed God's law as they saw it, and on the extent to which they obeyed their conscience in attempting to see that law as it truly is. Their judge will be Almighty God, and no other person except He can see into consciences and say to what extent their actions were performed through guilt (Continued on page 6)

**I Will Draw**

(Continued from page 5)

or ignorance, and whether their ignorance was vincible or invincible. But He most surely shall.

This holds true in modern forms of race prejudice. Although objectively and truly such prejudice is against the eternal law of God, to a large extent it seems to be an unconscious "attitude" developed in a person through the influences of family, society, etc. Such persons are often more to be pitied than censured, because they seem through ignorance to be out of touch with a part of God's law and God's love.

But in this case as in others in approaching sanctity, progress must come through a person's gradually coming to realize that he is not where he should be — that there are heights of God's love above himself, and that by himself he cannot attain to them. God's grace is necessary in fostering this desire, and those who already partake of the desire can help their fellow-men through prayer and penance, example, and direct word and action. It then remains to make use of the means of progress toward perfection.

The means fortunately are many. Through the Church God has left specific channels whereby His grace comes to men. Through the Sacraments of Penance and Holy Eucharist particularly, human beings have continually renewed in them the life of the Eternal Trinity. The Church has been endowed specifically by Christ with the means of producing sanctity in its members, and these means are available to all who seek them.

On the part of the individual, prayer and penance become part of the means. Christianity is not Christianity without a Cross, and Christ's command to take up the Cross applied to all who would be perfect. The problems of renunciation and detachment have to be faced, and man, a created thing himself, meets the apparent paradox that he must use and be interested in the works of creation in accordance with his vocation, but that he must be really attached to nothing, for all creatures are but reflections, and there is always someone above them. All creation passes, but the Creator remains: "The Lord hath given, the Lord hath taken away...."

The real mark of the saint is that he does God's will. God's will becomes his will, and the old cry, "I will not serve!" yields to the prayer, "Thy will be done." Pride gives way to humility, an indispensable virtue for sanctity. St. Bernard defined humility as a persons' seeing himself as he truly is. The saints all possessed humility. They learned to see themselves always in relation to God and His love for men. It was difficult, but they knew that it was God's will, and that He would give His help. And so they persevered and became an example of how to travel the road to reality and happiness.

The saints were the happiest people. They found that there is a difference between true joy and momentary sense pleasure. They found that by

**A LITTLE GIRL KNOWS HER GOD**

Recently I was told of a little incident which may help to simplify the answer to the question, "What is Race?" A certain religious teacher was assigned the privilege of teaching some very young children — both Negro and white — some of the truths of their holy religion. She was preparing them for the celebration of Christmas. It seems that this Sister told the little girls in her class each to bring her nicest doll, and that they would then select the one which seemed most suitable to represent the Christ Child in the Nativity scene this class was setting up.

Naturally enough, several of the little colored girls brought dolls with dark faces. One of the little white girls approached a little colored girl with this question: "Why do you all bring colored dolls? The Baby Jesus was not a Negro." The little dark-skinned third grader thought for a moment and then met the challenge with this reply: "The Baby Jesus was God; and God has no color."

The cause of all the misconceptions and misunderstandings about race is the fact that the term is a biological and physical one which correctly applies solely to the physical, that is, the material differences or strains which may be included under the same natural species. Some of these differences or race characters are fundamental, even in the material order. They may be called superficial, accidental differences or slight variations of fundamentally and essentially identical biological species.

The term race as it applies to man may include a segment of humankind in which there is a marked frequency of certain genes for such superficial characters as types of hair, color and texture, skin color, eye color, lip and nose form, etc., most of which are found in less frequency or in different combinations in other groups or races. That is to say, race distinction is less important and is subordinate to a veritable distinction within the representative species.

Certain human characteristics which depend upon multiple or cumulative genes can and do sometimes become concentrated in isolated groups. The more or less uniform distribution of genes and the

renouncing the world they could really begin to enjoy it. They found that man is a creature, composed of a body and a soul, and that the soul is the most important part of a person. They discovered their own true identity. They learned that God had given them a purpose and a means of achieving that purpose, and that He was really both of them: both the End and the Way. They discovered what we must all do in the struggle along the road to peace, which is the road to God: that we must say what the Son of God Himself said in the Garden of Gethsemani: "Thy will be done."

In the only thing in all the world that really matters, we already know what God's will is: "I will draw all things to Myself."

combinations of characters in these isolated populations distinguish them as races. Not any one of such physical characters alone, however, can rightly be called racial, per se. That is because black hair, for example, so constant in most of the world's people, is also found in individuals of every race; so also is dark skin; for example, in the East Indians and many Arabs, all of whom belong to the "white race" so called. There are redheads, too, among the Negroes, and some Nordics have kinky hair of blond hue; and the great majority of human kind have dark eyes.

Recently a distinguished anthropologist was misquoted as having said that Adam was a Negro. Of course, no anthropologist would say such a thing; because in Adam's time, there were obviously no racial distinctions. Moreover, the emergence of the physical anthropologist's three distinct races — Caucasoid, Negroid, and Mongoloid — is relatively recent as compared with the age of mankind. Doubtless the particular anthropologist referred to here, like every other thoughtful scientist, would agree that Adam was most probably rather dark-skinned.

The term race is often erroneously applied to nationality, as, for example, "the French race," "the Chinese race," or to a group of nations who occupy certain geographical regions, as the "Nordic race," and the "Alpine race." The "Latin race" is an expression which applies to peoples whose languages stem more or less directly from a common foundation; and those who speak of the Jewish race wish to distinguish a group of people (Caucasoids) on the basis of their religion.

In the United States, the several various uses of the term race make for much confusion and grave misunderstanding. Custom designates as Americans all native Caucasoids of European ancestry, however mixed. On the other hand, the aborigines, really Mongoloids, are referred to as American Indians or still more inaccurately as Indians. Those of any mixed race, if only a small fraction is African, are designated as American Negroes; more often simply Negroes. Generally the title American is applied to all white citizens of the United States whose immediate ancestors were Europeans, as well as to European-born who have become American citizens and adopted this land as their home. Most of the Americans of African descent are many generations removed from foreign shores. Therefore the so-called "Negro" in America is at least as much and most often more American than any of us.

Racial differences in man are often accompanied by corresponding cultural and ethnic characteristics which owe their origin to environmental influences entirely — that is, the accidental circumstances in which the so-called races developed and live. Nevertheless the psychological, ethnic, and spiritual differences for which environmental con-

**Martin Speaks His Heart**

Dear Brother in Christ,

Ever since your letter came I have been wondering just how to answer it. The one question you ask, "What system could cure the world of this cancer of racial hate?", calls for a lot of thought. Perhaps God, in His infinite wisdom, kept you from asking this pertinent question until the season of Pentecost. The season when Holy Mother Church celebrates the descent of the Holy Ghost upon the Apostles. Pray now that the Holy Ghost chooses to guide my pen so that I might give your question due consideration and a sensible answer.

"System" is a very technical word and perhaps not the best term for what I would suggest as a possible "cure." The language I am about to use is of the heart; not from text books or cold facts. Just the plain



everyday language that reaches beyond our ears and speaks directly to our hearts. Permit me then to change the word "system" to "plan." When we speak of a plan we can think of none better than God's plan — "God's plan for the universe". Teaching us the true basis on which His plan is founded — love. Love for all men in Him, with Him and through Him. Remember the hate that caused the great

differences are only the external factors, are often erroneously identified with the merely physical characters in these races. This kind of thinking ignores the true nature of all human beings, their common origin, their brotherhood in the Fatherhood of God, and their common high destiny.

Behold here a serious error which is very dangerous indeed. It can be readily accounted for and more easily pardoned in the out-and-out materialist; but there can be no overlooking such a scientific heresy in one who knows that man is a creature composed of body and soul; that his soul is spiritual (and therefore not racial), and that it is the soul which makes man a human being, a rational creature, instead of a mere animal.

It is the soul of man particularly which is made to the image and likeness of God. Therefore, in accord with the wisdom of the child above quoted: the human soul has neither race nor color.

Sister Mary Ellen O'Hanlon,  
O.P.,  
Rosary College, Illinois

Roman Empire to seek control of the whole world? There was hate in the government for the people and hate of the people for the government. Everybody in those countries that felt the mailed fist of Rome fall upon them began to hate even themselves. Legions were pitted against each other. Yet, in the face of all this turmoil, Our Lord gathered about Him twelve men of simplicity. He taught them the true meaning of the "brotherhood of man through the Fatherhood of God." Then, armed with only the word of God on their lips, the love of God in their souls, and the love of their fellow-man in their hearts, they set forward to conquer the world with love.

Can you see now what part love played in God's plan? What a wonderful promise Our Lord made us when He said, "I will be with you even unto the consummation of the world." We can be sure that this love that Christ taught us and offered to even those that crucified Him, is with us still. Now you may be wondering just where does this love exist. When Our Lord ascended into Heaven He said that the Church He began would become his Mystical Body with Him as the invisible Head. It is here, in the true doctrine of the Mystical Body, that the cure lies. Its whole foundation is built on the perfect love of Christ for all mankind. In it we find the theme of all men belonging to the one Body. We being many (members of the same Mystical Body) are one in Christ. There are many organizations that are striving to bring about the equality of man, but are merely marking time because they stress the point of "sameness." They miss the whole point of equality because they are striving to bring about equality on an equal but with stipulations of the political and social attempts to bring about equality are willing for all men to be equal but with stipulation of "sameness." In the Mystical Body we are taught that we have but one Father in God — thereby making us brothers of one family — members of one body — in Christ. This tells us that we are only one race — the human race.

This, then, is the "cure," teaching the true doctrine of the Mystical Body to all men. It is the only plan that can bring "peace among nations" through the Fatherhood of God.

In my next letter I will try to tell you how the doctrine of the Mystical Body helped to remove all traces of hate and bitterness from many people where other methods have failed to convince them that they cannot hate and expect not to be hated — nor tolerate and expect not to be tolerated — but must love if they expect to be loved.

Martin,

(This is the first of a Series of Answers to a Friend in letter form.)

Because men have distorted the total picture of brotherhood by absenting the Eternal Father from the portrait, an era of materialism, race pride, and personal ambition exists.

## Who's a Pharisee? Not Me! Not Me!

It was towards evening one day several weeks back. I was on the point of crossing 135th Street on my way over to Friendship House Library from Madonna Flat, where the Harlem Friendship House Staff eats when Gerard, one of the two Parisians on the Staff, stopped me at the curb. Noticing my hurried manner, he spoke with some urgency. "Look Jim," he said, pointing to a man beside him with a large bandage on his cheek, "listen to what this man has to say, will you? He's really down and needs help." I recognized Ray as one of the men who had been in to see us on several occasions.

Somewhat grudgingly I listened to Ray's story over in the Library. He had been beaten up and robbed the previous Saturday night. He was wounded, homeless, discouraged and terribly tired. I suggested we could, perhaps, arrange for him to go to a place where he could get some rest for a couple of weeks. His responses were dull and indecisive, but he showed sufficient interest for me to explain at greater length. I had in mind sending Ray up to Graymoor, a Franciscan Monastery, outside of Garrison, New York. In their "Saint Christopher's Inn" they house and feed wandering, shelterless men.

Ray finally gave definite signs of assenting to the plan and so the two of us took off for Grand Central Station. As we were just passing through the 7th Ave. subway turnstile, a "friend" of Ray's recognized him and berated him unmercifully for the broken, beat up condition he was in, leaving no room for blame for the person who had beaten and robbed him. This struck me as somewhat wanting as a friendly gesture and I asked the man to please have the decency to shut up. Ray said not a word.

After we were seated on the subway Ray began weeping. And I didn't have the decency to accept it as a sincere display of emotion. Not that I wasn't moved by his tears. I remembered hearing how much more telling were a man's than a woman's tears; how much more crushing and deeper the hurt they usually flowed from. But still I allowed myself to doubt his sincerity. Personally penniless, but still money-wise, I wondered whether the tears might not be a build up for a request for more than the meal and the railroad ticket which were to be his when we arrived at Grand Central Station.

When we got to the Grand Central stop Ray was limping more than usual and I again suspected an ulterior motive. Perhaps he was lingering purposely because he didn't want to leave the city after all. A plainclothes man came up alongside of us and pointing to the limping, poorly garbed man on my arm said, "I'm a cop, is this bothering you?" I assured him he wasn't and he went on his way.

Ray decided he didn't want a meal, so after getting his ticket for Garrison I left him in the waiting room, since I was expected back at Friendship House. His train wouldn't leave for an hour. I left not without misgivings, however. To my mind it was no more than a fifty-fifty chance he would take the train.

Perhaps, as much because of my doubts as despite them, it

was a true delight when Ray dropped in to Friendship House one morning last week. He looked great, at least considerably more healthy and prosperous than the average male Friendship House staff worker. He had been up to Graymoor and it had obviously done him a world of good. He reported that a couple of other men we had sent were still there. The previous dullness and indecision were gone and Ray looked ready to tackle the world. Someone had outfitted him in surprisingly becoming apparel and he had a room. If only we could get him a job he would be pretty well set. Well, we paid for the rent on the spot, and it looks as though the job reference Gerard gave him yesterday fulfilled the other requirement for I haven't seen him around since.

Seeing this physical transformation of a man within the space of a few weeks does you good. But it probably doesn't do you as much good as a little searching of your own soul—this is the greater benefit that has come to me from the experience shared with Ray. Every so often when less blinded by self love than usual and less willing to estimate my personal importance as, say ten times as great as the estimate of my blindest admirer, I am capable of seeing myself in a truer perspective. Even after a fairly recent bath, it strikes me that there was something more clean about the wounded, slovenly, limping, tear-shedding man than the one who doubted his tears, was suspicious of his limping, and felt no inclination to disagree with the judgment of the police officer that if either of the two were a real offender of his fellow man it wasn't my companion.

J. G.

### MABEL KNIGHT WRITES

(Continued from page 1)icans. I found out the German for 'Pray for me,' and changed it to 'us'. So you're all in. She wants prayers and refuses all signs of reverence."

Of another setting in Germany she wrote: "I've just had a complete day at Maria-laach. What a beautiful setting for such wonderful people, the Monks I mean. There are thousands of young people coming here each day. High Mass and Vespers attract a good crowd. Matins and Lauds are at 4:30, just at sunrise. I stayed at the forestmaster's house and the cuckoos in the woods sound just like those in the clocks."

Later she reported: "I saw Padre Pio (editor's note, a stigmatist) as he was saying Mass. Later I talked to him and asked for his prayers for Friendship House."



A PERSISTENT BROOKLYN PRIEST, FATHER CHARLES T. CAROW, is credited with having brought about the abolishment of the American Bowling Congress' 34-year-old rule restricting membership to "White Males." His five-year fight began in 1945, when his Catholic Youth Organization was denied membership in the ABC because of its two Negro teams.

### INTERRACIAL SCHOOL PLEASES STUDENT

"Gosh it was just perfect," said Genevieve Izneeki while discussing the Summer School of Interracial Living held the week of July 15, with the editors of the Catholic Interracialist. She went on to relate how Father Gerard Murphy, S.J., of St. Peter's College, one of the lecturers, kept things humming with his humor. "They all knew their subjects so well and made it very clear to us," she added. She told in detail the material handled by Sister Mary Ellen O'Hanlon, O.P., writer and head of the Biology department of Rosary College; Father Edward Duggan, Friendship House Chaplain; Father H. Abel, visiting priest from Germany; Edward Connors, writer and teacher; Stanley Vishnesky, writer and lecturer; and Muriel Zimmerman, Friendship House staff worker and lecturer.

"We sang a High Mass at the parish church and I think it was the first time a Gregorian Mass was sung there. Our everyday schedule went something like this: Mass, we said prime and compline; outside under the trees if the weather permitted, we said the rosary; we had three lectures, discussions, both formal and informal; we sang and sometimes we went swimming. Gosh it was just perfect."

### AND WHAT REMAINS?

And what remains? To love the Negro because he is black and despised by the ignorant white? But in that lurks pride. To love the white because we are ignorant, tainted by myth — by the heretical race myth? And what lies between? The Cross raised at noon, midway between the sable midnight and the ermine dawn?

We look to that day when men will not love men because they are black (as the heroine of Barracoon: "She did have a secret sorrow, a sorrow for all things black, for those who died and for those who mourned them...") nor because they are white (symbolical by opposition — this whiteness) but because men are men, that is, figuratively of God; each in himself unique, each blood-bound to God.

GEORGE A. McCARLIFF

### Court Draws a Lesson of Racial Harmony As Negro Offers to Pay Antagonist's Fine

For a while yesterday morning as he sat on his bench in Mid-Manhattan Court Magistrate Frederick L. Strong was incredulous. Then he leaned forward and said: "This is a wonderful story. It's a fine lesson in race relationships for all of us."

The story began at 5:30 A.M. at Forty-seventh Street and Eighth Avenue when a cab driven by Joseph Masiello of 462 West Fifty-second St., crashed into the rear end of a car driven by a Negro, William Byrd, of 270 Ninth Avenue.

There was no serious damage, but Mr. Byrd offered to exchange driving credentials with Mr. Masiello. Mr. Masiello refused and became abusive. When Patrolman John

J. Walsh of the Sixteenth Precinct came along, Mr. Masiello continued his boisterous behaviour and he was booked on a charge of disorderly conduct.

Appearing before Magistrate Strong later in the morning, Mr. Masiello pleaded guilty, saying: "I guess I was wrong. But I'm a good family man. I have a wife and four kids at home."

"Be more careful in the future," said Magistrate Strong. "Ten dollars or three days."

Mr. Masiello appeared shaken. "I don't have the money," he said. "I'll have to go to jail."

Then Mr. Byrd stepped forward. He handed Mr. Masiello a twenty-dollar bill with which to pay the fine.

"Say, you don't have to do that," the Magistrate interposed: "He'll raise the money some way."

"I want to do it, Judge," said Mr. Byrd.

"If you feel that way about it, I'll suspend sentence," said Magistrate Strong. "I certainly don't want it to cost you any money." He then made his remark about the lesson in race relationships.

The two men shook hands warmly and left the courtroom arm in arm. Mr. Masiello kept saying over and over again: "Hey, you're a swell fellow! Hey, you're an all-right guy!"

(Clipping appearing in the N.Y. Times.)

### "Prize Fighting Suffers From Lack of Good Men Of Any Color": Jacobs

People who claim Negro dominance of prize fighting is killing the boxing game "are making a serious mistake and demonstrating their utter ignorance of facts," promoter Mike Jacobs declared in an article written for Ebony magazine. The only thing wrong with the boxing game today is the lack of good fighters of any color, Jacobs insists.

"Some people are using the race issue to divert the people's attention from their own inability to correct current mistakes and to make needed improvements in boxing," Jacobs added.

He points out that, while the number of Negro boxers is above the one-in-ten proportion to be expected from the size of the Negro population in the country, "there are only three Negro champions in the existing eight divisions: the heavyweight, welterweight and lightweight groups.

"Frankly, I am surprised that Negroes do not hold more championships than they do. It is my conviction that Negroes are way ahead of white boxers and are really the big factor keeping boxing alive today. They train much harder than white boys, and then, coming from an underprivileged background, they learn early in life that one must fight hard to survive. That's why we have so many fine young colored boxers coming up today; and, that's why boxing should be tremendously indebted to the Negro race for producing so many great fighters."

## CATHOLIC CHILDREN DRESSED AS NUNS



Children dressed as Catholic nuns, entering St. Patrick's Cathedral in New York. Exhibiting the apparel of 125 religious communities, 300 children participated. Second in line, wearing the light grey clothing of Handmaids of the Holy Child Jesus, teachers in Nigeria, British West Africa, are: Caroline Cowan, 7, and Brenda Herbert, 8, of Our Lady of Lourdes School here.

## In France a New Worker Group Is at Work Remaking the World

The world is moving toward another big war. Steadily, inexorably. That is the way newspapers, radios, speeches, make us feel here.

But in Europe it is not the same. There are people who have known fear for so long and for so many generations that they cannot be afraid anymore. The conflict is coming? In a certain sense those people are already beyond the conflict. They are building for a new world, regardless of their own personal destiny. Such is the strength of their faith, the resilience of their hope, the warmth of their heart. Without illusion about the present and the near future, they are searching for a new way of living.

They are working at it now. It is no theory. It is a growth. What they have done is to take a step in what they consider the right direction. The rest will unfold. It does, day by day.

Significantly enough, in France, it is not among men of letters that one has to look now for people whose contribution to civilization is one of the lineage of Gide, Claude or Rolland. The imprint of universality in the young generation is to be found elsewhere. In the practical realizations of new styles of living.

The new styles of living do not bear the seal of one man, though some men have been and are more influential than others, such as Marcel Barbu. It develops through the search and the effort of many. This is true in France, Italy, Switzerland, Belgium and Holland.

Those who are busy remaking the world, even before the old one has collapsed, are pioneers and seers. They are mostly manual workers, industrial and agricultural, some are educators, some artists, and a few belong to the bourgeoisie.

The most spectacular realizations of the new way of living can be studied among groups of working families engaged in industrial work.

There the Communities of Work, as they are called, multiply practically overnight. In 1946 there were 2. Last February they numbered 60 in Europe. To-day there are 70, perhaps more.

The Communities of Work claim that they were born "out of the revolt of the workers meditating their own suffering." The result is a way of life where the whole man is taken into consideration first and foremost. The whole man is not the lone man. He is not the individual. He is the person. The mass production age has dealt with individuals, or with an agglomerate of individuals. It has not dealt with persons. A person does not start and end with economics. A re-evaluation has to be made. The economic factor can neither be ignored—so-called idealism which mostly served best the exploitation of man through preaching resignation — nor can it be over-emphasized as if the whole solution of the world's problem lay solely in collective ownership of the means of production.

An entirely new style of living has to be created, wherein all scientific and technical progress is retained and further developed and where man's fulfillment (each one and all) is the main concern of society.

Groups in Europe developing along that line, broadly subscribe to the following points:

**In order to live a man's life one has to enjoy the whole fruit of one's labor.**

**One has to be able to educate oneself.**

**One has to pursue a common endeavor within a group proportioned to the stature of man.**

**Work is every human activity. Technical activity is only a fraction of that work.**

**All is remunerated that is work.**

**Members are rated on their total human value—professional, social, cultural.**

Agreement must be found between the private interests of each member and the collective interest of the Community.

**All decisions are unanimous. Each member pledges himself to observe the common ethical minimum accepted by all.**

This does not mean common living quarters. Members live wherever they please. Those who live in the same part of a town get together once a week at the home of one of the group to discuss all things pertaining to the Community. These Neighbors Groups, composed not only of industrial workers, but of their wives and children, gather together to form the decisions of the General Assembly (children do not vote). All appointments to responsible positions, professional, social and cultural, are made through unanimous vote of the Assembly.

This brief outline may convey the idea that it was all worked out very cleverly at the start, but it was not. There was no theory at the beginning, no pattern. In 1940 a group of young uneducated watchcase makers set out to search for a better way of life, that is for a truly human style of living suited to the present age. Higher wages, collective bargaining, social security, were not enough. The present status of working people was but a makeshift. Would access and control of the means of production be the solution? This necessary step was not sufficient. What had to be done was a re-thinking of the meaning of man in relation to the new set up resulting from the mass-production revolution which is affecting the entire earth.

That is what the Communities of Work are attempting to do in Europe. They do not say they have the answer. They just carry on a practical daily search. Their members are the *couteurs des bois* of the new world which is being born.

### NEW HOSPITAL 'ON THE ROCKS' SAVED BY NUNS

Catholic Sisters will take over and enlarge the almost defunct West End Hospital, in Los Angeles, California. The hospital will have 100 beds to begin with, instead of the 50 planned, and will cost \$1,100,000 to complete construction. It will be renamed the Saint Augustine West View hospital.

At a "clear the air" meeting recently, Archbishop J. Francis A. McIntyre outlined conditions under which the Franciscan Sisters of the Sacred Heart, who operate 17 hospitals in as many cities, will assume the hospital's management, sponsoring the fund campaign.

Medical staff and personnel will be interracial and interdenominational, as planned, and the hospital will be open to persons of all races and creeds, as in Catholic hospitals everywhere in the United States, "except in southern states where civil laws preclude the possibility," the announcement said.

It was pointed out at the meeting that "every Catholic hospital ever opened in the United States is operating successfully."

In his address, Archbishop McIntyre declared that primary objectives of the project would continue to be the better health of the Negro community and better opportunities for Negroes in medicine "on the highest professional plane."

Outlining facilities planned to make the hospital Class "A" and approved by the American Medicinal Association, American College of Physicians and Surgeons, American Hospital Association, as well as the Catholic association, J. Howard Ziemann, attorney for the Franciscan Sisters, said the same procedure practiced by all hospitals operated by the sisters, will be followed.

Doctors on the staff of the local Queen of Angels hospital, which is the largest private hospital in the west, have to renew their applications with the Franciscan Sisters every year, Ziemann pointed out.

"No doctor ever has assurance of remaining more than one year. The Sisters want the best medical men available at all times."

### FEPC BILL Mires

(Continued from page 1)  
ment legislation. This is especially true in the area of employment, where racial discrimination cannot be substantially diminished without application of some external coercive power. The Catholic position regarding government interference was made clear in the encyclical letter *On the Condition of the Workers*, when Pope Leo XIII drew the line between justifiable or non-justifiable intervention by a government seeking to correct existing evils. And he concludes: "If, therefore, any injury has been done to or threatens either the common good or the interests of individual groups which injury cannot in any other way be repaired or prevented, it is necessary for public authority to intervene."

MARTY MacKINNON

### Graduates Hear Talk On Justice and Charity

Scranton, Pa.—"Fight for social justice and charity towards everyone," seniors of the University of Scranton were admonished by Father Robert C. Hartnett, S.J., editor of the Catholic weekly, America.

Father Hartnett, formerly on the faculty of the University of Detroit, urged the graduating class not to "make the mistake of thinking that you are fulfilling your mission in life merely by fighting Communism—mostly at banquets." He cited these three points as important:

1. "Christian social ethics require that a wage-earner, especially the head of a family, should receive a sufficiently high wage to support himself and his family in moderate comfort."

2. "Christian social ethics teach that workingmen have a natural right to form labor unions to achieve a family living wage."

3. "Our society is getting into a position where it is practical to remove the barriers long raised against Negroes in employment practices. Our Catholic principles demand that we promote this progress."

(Acting Editor's note: With reference to the third point. Is it a matter of being "practical" or a matter of being Catholic?)

### CATHOLIC DAILY

(Continued from page 1)  
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